

THE MISSIONARY

MARCH • 1951

HERALD

HOME AND ABROAD

CONGREGATIONAL KANSAS

EDITION



A Wonderful Life

SEE PAGE 6

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Our New Unified Magazine

(page 2)

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The Commission on Evangelism and Devotional Life

THE MISSIONARY
HERALD
 AT HOME AND ABROAD

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Our New Unified Magazine

- ★ Specializing in church news, opinions, activities
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- ★ World-wide in scope and ecumenical in outlook



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A PROMISE and an INVITATION

The action, by the duly constituted representatives of our churches, conferences and boards, in setting up a unified national Congregational Christian biweekly journal, to be called *Advance*, means that *The Missionary Herald at Home and Abroad* with its *Conference Editions* will no longer appear — after this March issue — as a regular monthly publication of the Missions Council.

On March 19, the new *Advance* will appear at the homes of all current subscribers both to *The Missionary Herald* and the old *Advance*. (*Herald* subscribers will receive sufficient copies of the new *Advance* to fulfill their current *Herald* subscriptions.)

OUR PROMISE

The Missionary Herald, first published in 1804, has been an established tradition in our fellowship.

It reaches back and relates us to those five young men who took part in that famous Haystack meeting at Williams College, and to all the ministries and pioneering of that organization with an historic name — the American Board of Commissioners for Foreign Missions.

What is more, since the initiation of the *Conference Editions*, with which most of our readers are familiar, the publication has occupied a peculiarly strategic position in our on-going enterprise.

But — and this is our promise to you — the values inherent in *The Missionary Herald At Home and Abroad* with its *Conference Editions* will by no means be lost or sacrificed. Rather, they will be enhanced and given even wider currency in the context of our new biweekly journal, representing not only our “missionary” enterprise but all of our many

interests as “enlightened Christians of the twentieth century.

And the great tradition within which the values, represented in the pages of *The Missionary Herald*, have developed will be steadfastly carried on, supplying fresh support to *Our Christian World Mission*.

This new consolidated organ of denominational news, opinions and activities will contain thirty-two pages. It will be published every two weeks excepting in July and August when it will appear once a month. The editor of *The Missionary Herald*, who has also served during the past seven months as *interim* editor of *Advance*, will be the editor of the new journal.

Rates and other pertinent information are to be found on the two preceding pages and in special promotional literature now available at your church, at your conference office, or at the office of *Advance*.

OUR INVITATION

We invite you — all readers of *The Missionary Herald* — to share with us in the joy of creating this fresh and vigorous organ of religious opinion, church-centered information, and evangelical witness — the new *Advance* — at this time when such an instrument is needed as seldom before.

We urge you — who wish to maintain and to extend the time-honored traditions of Protestantism and of our Congregational Christian fellowship — to subscribe to the new *Advance* and to secure subscriptions in your church.

We invite you to stand with us — through the pages of the new *Advance* — in the very midst of the significant opportunities which today challenge men's wisdom and courage!

to Andrew Vance McCracken

Andrew Vance McCracken came to the Missions Council in the fall of 1942 to become editorial secretary and editor of *The Missionary Herald at Home and Abroad* with its *Conference Editions*.

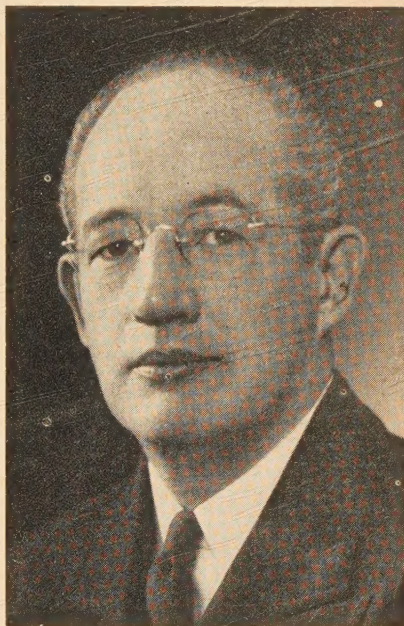
Under his able editorial work the circulation of *The Missionary Herald* increased rapidly. This magazine, always in the front ranks of missionary literature, attained recognition as the leading publication of its kind.

In 1947 the Missions Council took over the editing and publishing of the *Sunday Calendar Service* and Dr. McCracken became the editor. The circulation has increased from 60,000 to 127,000 per week, and 600 of our churches now use this service.

In 1947 the *Church Activities Calendar* was first conceived and edited by Dr. McCracken in its present form. This calendar has become as indispensable as the telephone directory to some 3,750 of our pastors and other church leaders. Likewise the Every Member Canvass brochures and leaflets, the Period of Emphasis materials and much other literature used by our fellowship have been edited by Dr. McCracken.

Dr. McCracken has given himself most generously, too, to field work for the churches in their Every Member Canvasses. He is constantly called upon for association and conference meetings, retreats, convocations and significant local church events.

For the past six months he has also served as *interim* editor of *Advance*. Now that *The Missionary Herald* and *Advance* are to be consolidated into one biweekly denominational magazine, Dr. McCracken has been elevated to the position of editor-in-chief of the new *Advance* by universal ac-



claim as well as by demonstrated skill and ability. We salute him with pride, confidence and all good wishes.

I cannot forbear a personal word in this statement. Dr. McCracken and I have worked together for well nigh nine years. Throughout this time our comradeship has been one of growing satisfaction and helpfulness to me. I owe him a deep debt of gratitude for his inspiration, comradeship and unflinching cooperation. I know of no one who gives greater devotion to his work or who demands a higher standard of vocational excellence for himself than does our new editor of the new *Advance*, Dr. Andrew Vance McCracken.

Dr. Stauffacher is minister and executive secretary of our Missions Council.

A Wonderful Life



**The new 1951 Missions Council
film, successor to *Second Chance*
available in September**

ALEXANDER B. FERGUSON

What makes a wonderful life? That is the paramount question Mary Wood faces in the new Missions Council motion picture called, *A Wonderful Life*. The film, continuing the illustrious line begun by *Second Chance*, which was used by over half of all Congregational Christian churches last fall, is available free to our churches throughout the fall of 1951.

A Wonderful Life deals in fundamentals. It is the true story of a Christian family in Missouri, of how they faced life and found meaning in it. Many scenes in the film were actually photographed in Missouri, although production was completed in

Hollywood by the Protestant Film Commission. Three cooperating denominations — Congregational Christian, Presbyterian U.S.A. and Evangelical and Reformed — financed the film and will make it available to their churches free.

The film is forty-four minutes in length.

MEMORIES OF THE PAST

Central in the story is Henry Wood about whom Mrs. Arthur, Harry Jenkins, and the pastor, too, said, "He lived a wonderful life." But why was it wonderful? That puzzles Mary. Sitting there amid friends who have come to offer their consolation after the funeral she

searches back through her father's life, her family's life, for a key to the future, for courage to face with faith and understanding whatever lies ahead.

In retrospect the audience goes back, too, seeing Henry Wood as he worked; served countless church and community efforts; gave, often more than he could afford: loved. his wife. his children, his chance to serve.

When Mary's world crumbled, with Bob away at war and college life seemingly futile, it was her father's faith that helped her see the real meaning of life.

Finally, at the climax of the story, Mary hears the pastor praying:

"We thank thee Lord for Henry Wood. We thank thee for thy plan which we can see in the world, which passes on from a man to his children and his children's children, faith, hope and love.

"Help us to know that he who would be great among us must be servant of all."

A FAITH IN GOD

Then she understands. Her father had lived a wonderful life because he possessed something bigger than any circumstances he faced, a faith in God and a desire to serve him!

A Wonderful Life has been acclaimed by preview audiences as a film so timely and true that the scenes

As Mary thought back over her life she thought of the moments that had been wonderful, such as when she had told her father about Bob, and with true fatherly insight he had understood.





There were those other moments, too, when the world seemed to crumble around her, making her wonder if college was worthwhile. Why struggle for a "good life" of poverty and hardships?

pictured, the words spoken, are re-echoed in hundreds of homes, day by day, in this present time of tension and tumult. The film is a picturization of what a Christian family ought to be and of how such a family meets life. It records the struggle of a man against poverty, the heartbreak of a girl seeing her beloved march off to war, the futility of a student faced with a world toppling before her.

KEY TO LIFE

But it is a happy film, too, full of laughs, warm with love and affection, fun to watch.

And through it all we see the

Woods discovering the key to life all families today need so desperately. Few films have spoken more directly to our era.

The film stars James Dunn as Henry Wood; features Allene Roberts as Mary, and Isabel Withers as Jeannie, the mother.

It was photographed in the Nasour Studio in Hollywood. William Beaudind directed the film and Paul Heard was the executive producer.

A Wonderful Life will be available through State Conference offices for local church use free beginning September 1, 1951. It will be previewed in Conference meetings, spring As-

sociation meetings, and summer camps.

It is especially planned as a tool of inspiration and motivation to be used at the Every Member Canvass time of the local church year. It is released by the Department of Visual Aids of the Missions Council and is another in a series of feature length motion pictures to help local churches attack their basic problems, making consecrated and convinced members and supporters.

Mr. Ferguson is director of audio visual aids of our Missions Council.

DEPOSITORYES

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Was it a wonderful life? The minister showed Mary and Bob that it could be to those who possessed something bigger than any circumstances they faced in their everyday living.

When the pastor stepped forth to pray Mary knew that her father had lived the life he had wanted to live. It had brought faith, hope and love. Truly it had been a wonderful life.



*The farewell service
for two veteran missionaries
in the ancient
city of Mardin, Turkey,
proved to be . . .*



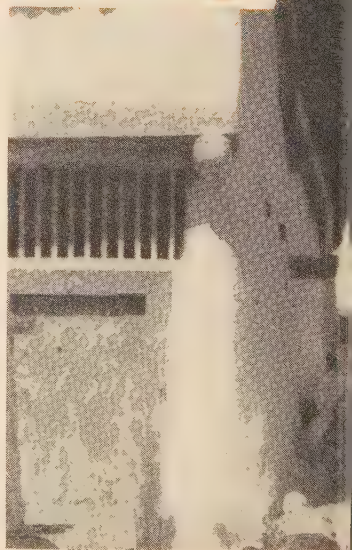
An Unforgettable Experience in Christian Fellowship

MIRIAM S. McKEITH

It was the experience of a communion service held in a low, cave-like room in the ancient city of eastern Turkey, near the Syrian border, that made us conscious of the real significance of the word, "ecumenicity."

Just twenty-four hours before, we had crossed the Tigris River and left the Bagdad Express at a railroad station on the Mesopotamia Plain. The Rev. Raymond F. White, our missionary for that region, was waiting with a car to take us to the city of Mardin, located on the side of a mountain in that area of the world which some historians claim is near the Garden of Eden.

As our road, hardly discernible at times, curved and zigzagged over





potholes and rocks, we saw the mountain rise from the Plain in a single, steep slope, unbroken from base to summit. As we came closer and made out great white stone patches set upon its upper ledge, 3,000 feet high, and were told that this was the city, we could hardly believe our ears. One would never again see such a place! One family's front yard was the roof of the house below. Here was a city of 18,000 stone houses, rising in rows above each other until they reached the foot of a huge castle on the top of the mountain crag.

The American Board for Foreign Missions has been at work in Mardin since 1860, maintaining at one time a large church, a hospital and clinics, schools and social centers for the large Armenian population. Only a remnant of Syrian Protestants remains there now, but Raymond and Fern White are doing a splendid piece of rural social work among the Turks and Kurds. Besides conducting a reading room, counseling and teaching, and helping the churches, they have recently established a hostel for village children on the mission compound, making it possible for them to enter the higher grades in the Mardin schools and thus continue their education beyond the village primary level.

Walking on Sunday morning along a narrow, cobbled street, we entered the courtyard of our Syrian pastor's home and saw that every seat in the little chapel on the ground floor was taken.

It was an important occasion for the Christian population of that area because a farewell service was planned for two veteran missionaries, Miss Diantha L. Dewey (who has since died — Jan. 14, 1951) and Miss Adelaide S. Dwight, who were leaving for the United States after spending a life of service among the people of interior Turkey. It was touching to see the many manifestations of af-

fection and esteem that they received; and we realized how great is the love of a missionary for her people when the time comes to part from them. Miss Dewey had served in Mardin, without a break, for the past twenty years, and much of that time without English-speaking companions. This was also the first time that an American Board Secretary and his wife had visited the eighty-year-old church, and people came to acknowledge their visit.

TO PAY TRIBUTE

Besides the Protestant congregation that had gathered (some walking for hours from the villages below), the priest from the Syrian Catholic Church, the Syrian Chaldean priest and a representative of the Jacobite Church, accompanied by members of their congregations, had come to pay tribute. Over a period of many years, our Syrian pastor has quietly cultivated an amazingly fine fellowship among these four Christian sects in Mardin — a fellowship so unique that it is possible for them to attend each other's services. Ecumenicity is at work in Turkey.

The service commenced with the playing of a prelude on the Reed organ, a task almost too difficult for the tired little lady who was leaving the next day. As is customary in these



Diantha L. Dewey, shown above, center, with mission nurses, served in Mardin, Turkey, for twenty years without a break. Below, missions class learns English by repeating simple phrases after listening to English records.



days of the new Turkey, the service was held in both Turkish and Arabic, Mr. McKeith's greetings in English making a third language. Often they sing from a hymnbook with Armenian words; and as I picked up a book on my bench I noticed that the lines read from left to right across the pages. The hymn singing was fervent and we caught the spirit of the people even though we could not understand the words. Pastor Isah's voice was firm and clear and all barriers of language fell away as we felt the warmth and soul-searching in his scripture reading and prayers. We



Missionary Raymond F. White with boys' class.

knew that there was affection as well as appreciation in the speeches made by the representatives.

Then came the communion service. Only the priests left the room while many of their members partook of the communion with us. We stood to receive the elements — the dark

pieces of bread and the wine — and it was a fitting gesture. All was silent except for the sounds from the little stove that kept us warm. A feeling of unitedness came over us. We were in truth a "household of God" representing several races and beliefs, yet "one in Him" as together we lifted our hearts to God. I looked about that little room. There were the bearded men of the Jacobite group, the Chaldean Syrians across the aisle from me, the Catholic families mingling among their Protestant friends: the wind-tanned village men dressed in their quaint baggy trousers, the rows of black draped women, the prosperous radio man and his family (his shop boasted of plate glass windows!), the scholarly looking Melek with his large family, and one serious school lad in particular, so very eager for advanced education in our Western schools.

"ONE GREAT FELLOWSHIP"

Together we were consecrating our lives. Phrases from the familiar hymn came to my mind: "In Christ there is no East and West, In Him no South nor North." We were "one great fellowship of love." As I came to the lines, "His service is the golden cord, close binding all mankind," I thought of the faithful, devoted work of those retiring missionaries and I glanced at the Raymond Whites.

Our lives were lifted in those moments to another plane, and after the final "Amin," when we had formed a line to shake hands with each worshipper, I knew in very truth that we were living that verse which starts: "Join hands then, brothers of the faith, whate'er your race may be. Who serves my Father as a son is surely kin to me."

Miriam S. (Mrs. David) McKeith, Jr., the wife of the executive vice president of our American Board of Commissioners for Foreign Missions, has recently visited the Near East. Photos for this article by courtesy of the American Board for Foreign Missions.

The Church Meeting



The following material, compiled by R. Norris Wilson, Fred S. Buschmeyer and Wofford C. Timmons, was presented for discussion at the recent Midwinter Meeting of the Missions Council held in Grand Rapids, Michigan.

The delegates to the meeting voted: "That we urge the churches of our Congregational Christian fellowship during the biennium to seek to rediscover the spiritual power which lies in the use of the Church Meeting as developed by our Congregational and Christian forebears."

The Church Meeting is the deliberate and disciplined way in which a church, as Church, seeks to bring itself under the rule of Christ. It is held for the specific and avowed purpose of endeavoring to know what is the will of Christ for this company of his people. It seeks to establish the consensus of the membership on the basis of their responsibility, individual and corporate, as Christians.

The Church Meeting is not the "Annual Meeting." It is held more frequently than the annual meeting and at regular intervals. It transacts the business of the church, both fiscal and spiritual, at each meeting according to necessity. Again, it makes its decisions on the basis of the revealed will of God in Christ and it does this whether the question be to purchase a rug, to build a new church, to call a minister or to support *Our Christian World Mission*.

Again, the Church Meeting is not

simply the prayer meeting, though it is a prayerful meeting. The members of the church, as they meet, come together not simply for devotion, but for devotion and responsible decision as a church.

The Church Meeting is not simply a discussion group, but a discussion group *plus*. There is discussion, but there is much more. The Church Meeting has responsibility for the welfare of the church. This means that the question propounded to the Meeting (and it is characteristic that a question is propounded at every Meeting) will be faced seriously and responsibly with a view to finding the mind of Christ for his people in regard to it. This means that, in addition to discussion and decision, the Meeting should be preceded by worship, sustained and authentic, and that the discussion to follow will proceed, not on the basis of mere partisanship, prudence, or economy, but rather on



the basis of God's will for his people revealed in Christ under the leadership of the Holy Spirit.

There are two principles which underlie the theory and practice of the Church Meeting.

First, there is the conviction that the church has a corporate life of its own. It is more than the gathering of individual women and men who come together in order to be instructed, inspired and strengthened, so that they may go away and lead better lives as individual persons. The Christian church is itself a people, a new society, a new type of community. It has a character of its own which is greater than the combined character of the individual members.

The purpose of the Church Meeting is to experience what this character is, and to share responsibility in it. The underlying question is always: What does it mean to be a member of this new society in the midst of the world?

The second principle behind the Church Meeting is that the fellowship of believers can be truly the church only if it makes regular and disciplined provision for understanding, and responding to, the present and the living lordship of Christ in its existence as a Christian community. It is this fact which points to the difference between a "democratic" gathering endeavoring to articulate the voice of the people, or at least the voice of the majority, and a Congregational Church Meeting whose purpose is to hear and answer the word of God in Jesus Christ.

A FREE CHURCH

Congregationalism desires a church freed from human authorities and restraints, not for the negative purpose of merely throwing off authorities and restraints, but in order that the way may be left clear for the authority and the rule of Christ. The Church Meeting is the occasion when the church unites itself in a planned and responsible way to bring its corporate life into vigorous obedience to Christ. It is the means by which the church and its members are placed in the position of maximum responsibility, both personal and corporate.

In form and practice, the Church Meeting should always include certain essentials:

If its object is to discern the mind of Christ it must begin by accepting the means which he has appointed for declaring his mind. His word in Scripture, as it bears upon the question on which the church is seeking his answer, must be read and interpreted. The Sacrament of the Lord's Supper, while not necessarily a part

of the Church Meeting, might sometimes be made to follow the preaching, since it is in the Sacrament of Communion that the church finds the deepest unity in Christ. The mood of devoted worship brings to the church a renewed understanding of its unity in Christ as well as of the presence of the Holy Spirit. It is out of this unity and under the leading of the Spirit that the Meeting proceeds with whatever matters it may be required to face.

Secondly, the Church Meeting should include the discussion of, and responsible decision on, a real question. The question put before the Meeting will deal with the fundamental concerns of the church's faith, witness, and action, in its own life, its parish, its community, and the world. It is perhaps one of the clearer signs of the weakening of the Congregational idea that in most of our churches the rank and file of church members seldom, if ever, are given authority to participate — not only vocally, but in the more important sense of being present — in the conduct of the truly momentous decisions of the Christian church.

WHAT IS OUR MISSION?

How far, for example, are they even asked to confront in a grave and responsible way such questions as: "What are we, as a Christian community, called to say to our neighborhood and to the world out of the profundity of our Christian faith?" "In what ways ought the life of this Christian society differ from the life of its surrounding society?" "What is the mission of a free and responsible fellowship of Christian disciples?" "By what instruments, and with how much determination and sacrifice, are we willing to prosecute this mission?" "How well are we communicating the most substantial things in our faith to children who have been baptized into the church's care, and to those

who are still outside its family life?"

Clearly, a serious consideration of the revival of the Church Meeting as a means of doing the essential business of the Christian church, would mean the renewal of the church itself in its faith and worship, and in its work and mission. Clearly, also, such a revival among us would mean the renewal of Christian discipline. One of the most frequent questions arising in any discussion of this matter is: "Who is eligible, or ready, to participate in such Meetings?" "Will the Meeting consist of all members of the church and parish, without qualification?" "Or should we insist that a person in order to participate in the business of the church, must be regularly present in the church for worship and receive the Communion?"

OUR COVENANT

Again, most of us who covenant together since we joined the church have long since forgotten our covenant and our promise to walk together in God's holy presence, recognizing his word as the only rule for faith and life. Will not a revival of the Church Meeting necessitate a renewal of the vows we took as we united with the fellowship?

These questions will need to be faced whenever and wherever the church undertakes to conduct its business according to the pattern of the Church Meeting, because the Church Meeting, rightly regarded, assumes a kind of churchmanship today all too rare in our fellowship. If, in addition to getting the great questions of the Christian faith and life before our people for responsible decision, we could also awaken them to the need for a revival of their own Christian obedience, we should see in our Congregational Christian fellowship a great renewal of life and hope for the church of Jesus Christ in our day.

The illustration in this article by A. Devaney.

CONGREGATIONAL KANSAS

Edition

Kansas Congregational-Christian Conference Office
923 Kansas Avenue, Topeka, Kansas



THIS IS THE LAST ISSUE Of Our Combined MISSIONARY HERALD-CONGREGATIONAL KANSAS

Beginning with the April issue, Congregational Kansas will be wholly a Kansas publication. For more than eleven years it has been put out in cooperation with the Missionary Herald with 12 to 16 pages of state news and 32 pages assembled by our Missions Council under the heading of The Missionary Herald at Home and Abroad.

By action of a committee in New York, the cooperation with the state conferences in this project is being discontinued with this issue. From the standpoint of Missionary education, we consider this action very unwise. However, having complete management of our state publication will have many advantages. Rather than six to eight weeks between press date and the date our readers receive their magazine, there will be only two weeks.

We will be able to keep in closer touch with the activities in our local churches in our associations and in the state. We will need your loyal cooperation. Send news by the 15th of each month for the following month's issue. Send pictures of interesting and noteworthy individuals, groups and activities. Your 1951 subscription to Congregational Kansas will continue uninterrupted.

Nationally the Missionary Herald and Advance are being consolidated into the one magazine to be published bi-weekly to be called, "Advance." The subscription price is \$3.00 per year. Obligations to present subscribers to Advance will be fulfilled. New subscriptions may be sent to: Advance, 280 Fourth Avenue, New York 10, N. Y.

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Ira Black Leading



Kansas City First Pilgrim

During the week of January 14, sixteen laymen attended five training conferences and gave four evenings to visitation. Seventy-six families were on the prospect list. On the last evening, the Rev. Ed Winn reported that 56 calls had been completed and 30 adults had made the decision to unite with the church on Sunday, February 11, the first Sunday of Lent. Since twenty families were yet to be visited the laymen were continuing with their visitation one night a week for a time and expressed a willingness to give one night each month throughout the year. It is anticipated that a number of others will make a decision so that a group of 50 or more will be welcomed into the church. When the year of 1951 is completed the church will have had the best year of growth in its history.

Kansas City Prairie Village

About the same number of laymen met for dinner each evening at the Colonial Church in Prairie Village. The Rev. C. Fosberg Hughes reported that they made 63 calls, interviewed 78 prospects and secured ten adult commitments for church membership. Eleven families were eliminated from the prospect list. Many of the calls were on unchurched families discovered in the united religious census in the fall. More than 500 homes are under construction just south of our church, so the church is organizing to reach out to these newcomers with a real concern. The first families moved into this area in Feb-

ruary. In the first two years Colonial Church has received 184 people into its membership.

The Kansas City Ruby Avenue and Welborn churches were represented at the training conferences, but will conduct their visitation at a later date.

Topeka First

Thirty laymen shared in the training and visitation at Topeka First the third week in January. In the four evenings exactly 50 people decided to make First their church home. Private services of baptism were held for ten adults the last Sunday in January. On the afternoon of Feb. 4, a reception tea was given for the new members; the Rev. Ray Carlton Jones talked on the meaning of church membership. The fifty members were received on February 11. Several teams still had families to visit, and there were many follow-up calls to be made, so it seems probable that there will be seventy additions to the church as a result of the visitation. On Christmas Sunday 43 people were welcomed into the church, so within a period of two months the church experienced a 25% growth in membership. Mr. Jones remarked: "The value of Lay Visitation is seen in the fact that I labored hard for more than two months to secure the commitments for the Christmas Class, but in four evenings the laymen secured even more commitments." The results of the program will be permanent as the church now has a group of trained laymen who will be personally interested in the members they secured and will look after them with real concern. They expressed a willingness to give a period each month to this program.

Representatives from Seaman and Seabrook churches attended the training sessions in Topeka.



Showing Harry Street entrance to the church home. Note beautiful old shade trees and new housing area in the distance.

THREE-WAY SPONSORSHIP

The new project is being sponsored by our two Wichita churches, Plymouth and Fairmount, as they, thru the Extension Committee, have furnished leadership for the early developments. Giving leadership and financial backing also are the Kansas Congregational and Christian Conference and the Board of Home Missions. The Rev. Ira Black, Director of the City Work Dept., of the Home Board gave much time and thought to the plan of procedure when he was in Kansas conducting a Lay Visitation program in late January.

RELIGIOUS SURVEY

Miss Pauline Bloomer of the Conference staff headed up a complete religious survey of the area the last of February and early March. She was aided by a large group of workers from Fairmount and Plymouth. Following the survey Miss Bloomer made calls in many homes where interest in the new project was shown.

FIRST SERVICES

The opening services are scheduled to be held on Palm Sunday and Easter with Supt. Rymph in charge of the worship hour and Miss Bloomer

Fireplace end of large living room showing cement patio and outdoor fireplace. Garage and apartment in background.



Portion of large living room to be used as a chapel. Will seat 100 people.



heading the church school. The spacious living room will serve as a chapel for the worship services.

INVITATION VISITATION

Plans are under-way for a friendly visitation under the leadership of Mr. Black the four days following Easter. A dozen ministers from the conference will be asked to give this period for lining up members for the new church. Working with them will be lay workers from Wichita Plymouth and Fairmount and from the new area. Mr. Black expects sixty workers in this concentrated effort to secure 100 members for the new church.

LEADERSHIP SOUGHT

Search for the right minister to give leadership to this thrilling venture began in January; the Wichita committee to make final decision. It is the hope that the right leader can be found to take over the work April first.

YOUR PROJECT

This is a part of our common task. Funds from Our Christian World Mission are making possible this new church in an unchurched area. When in Wichita, drive out to see your new Congregational Church project at Casa Loma and Harry Streets.



Sub-story recreation room, equal in size to the living room above. Ideal for church meetings.

Kansas Women's Department

Mrs. John W. Gibson, President



Mrs. John W. Gibson

WOMEN'S DEPARTMENT PRESIDENT

In May, after four years of outstanding leadership as President of the Women's Department of our Kansas Congregational and Christian Conference, Mrs. John W. Gibson will turn over the work to new leadership.

The women's work in Kansas has reached a new high in achievements during her term of office. The Woman's Gift has increased steadily each year. Giving aid to young people preparing for Christian Life Service has been made a part of the yearly program. A fall Mass Meeting and Planning Conference has been added to the program. Every department has shown growth.

She has carried on loyally during

the past two years in spite of many added cares in her home, due to Mr. Gibson's lingering illness. Working closely with her and undergirding her work in every way has been her Corresponding Secretary, Mrs. Harry Dobson. On behalf of the Conference and all the people in the churches represented therein, we express grateful appreciation for their efficient, devoted and sacrificial leadership.

CHRISTIAN EDUCATION. WHAT IT DOES. HOW AND WHY SHOULD WE ACQUIRE IT?

Christian Education deals with the mind and the spirit and is a field in itself. It is the secondary theme in every field of our endeavor. Some of us make a definite study of it, while others assimilate it — some more and some less, as we plan and work together.

We may have a work project, thrilling to the accomplishment of a task well done. But as we work we hear of Flint Goodridge Hospital where we have sent money, their hopes and aims are presented to us; or we hear of Southern Union where we are sending materials and help along with our thoughts and good wishes. Through these activities we acquire a knowledge which may be called Christian Education.

A play is presented in our church. The theme may be "Easter," but always there is that secondary theme; perhaps it is a better treatment of a race or of a people or something which gives us a better understanding of the way of life of people we call "foreigners." We carry the thought home in our minds, we become willing to learn more and to do more. We would further our interests into information to our co-workers and children. We expand our thinking and

acting field as we are moved to action. This is Christian Education.

We wish to know more about the Bible. We study the history of our church; Christian history and its relation to the work we are trying to do. Church periodicals become of more interest to us. We are learning to be a better Christian and our fellowship improves as we continue our learning. As we make the right decisions, we grow, and our attitudes, our habits and our conduct reflect our growth.

We stress worship and we acquire a better understanding of God. Then our own spiritual life gains impetus. We are advancing, but slowly, but we do advance.

And then Christian Education becomes a primary need! We would hasten toward more learning and a deeper understanding of what true Christianity and living a sincere and active Christian life means, that we may help those around us to catch the vision and the desire to grow and teach others.

We are shown how and what to do as we base our lives on God's great plan. This is truly, Christian Education.

MRS. W. R. IVES, *Chairman*
Christian Education
Southern Association

* * *

WE VISITED LAWRENCE PLYMOUTH

One Sunday in January we dropped in at a morning church service — early but not early enough. More than 650 people were there ahead of us. We sat on extra chairs placed at the side in front of the front row of pews. The atmosphere was one of devout worship and eager expectancy. The music was superb. The children's talk was delightful. The sermon was short, straight, simple and thought provoking. It was a worship experience long to be remembered.

CHARLES ATKINS WRITES —

From Boxford, Mass. "Today — brilliant sun, glistening clear snow in our woods, friendly folks, some of the families have been here more than 200 years. The years in Boston taught me many things. One was that Boston is no longer equivalent to culture and intellect. The old First in Topeka was a much finer group than any in Boston, except maybe one or two of the oldest and strongest. It has been very pleasant for us to watch the fine growth of First westward."

Mr. Atkins was minister at Topeka First 1927-1943.

* * *

STOCKTON — 75th ANNIVERSARY DIAMOND JUBILEE

The Congregational Church at Stockton was seventy-five years old on February 6. On Sunday, February 4 they celebrated with special services. Supt. Rynph was guest speaker at the morning service. At noon everyone enjoyed the food and fellowship at a bountiful basket dinner. The afternoon program included a church history and stories of the early days by members and friends. At three o'clock the choir presented a lovely musical program.

A number of neighboring churches were represented, including our Osborne Church which helped organize the Stockton Church. Dr. Samuel LePage is our Stockton Pastor.



Stockton Congregational Church

Kansas Pilgrim Fellowship

Jim Bass, President

Judith Tate, Secretary



Judith Tate, State Secretary

LETTER FROM ALBERT FAUROT

Kobe College
Nishinomiya
Japan,
Jan. 23, 1951

"Dear Merle and Ruth:

Here I am writing you from Japan! That may not seem as strange to you as it does to me. I have been here for a month, and am liking it better than I ever dared to hope. Kobe College is a marvelous institution, with a wonderful modern plant. It is a great change coming from Foochow's quaint old-world atmosphere, to this modern bustling place. Life seems to me to be over-civilized here, and I had to hunt some time to find the beauty I know must be here — but I have found it, in a dozen places already, and will find more. I was taken back to Kansas last week, when for the first time since I left Smith Center in 1947, I

saw a snow-fall.

This morning in the mail from Hongkong was a notice of the Camp Wa-Shun-Ga gift which was sent to me last September. You must surely have thought me ungrateful, not acknowledging it after all these months. But with both myself and the Foochow mission treasurer packing up and moving or trying to move since September, it is no wonder that the word never got to us. Anyway, a big hearty thank you to you and the P.F.'ers for remembering me and my work in this way. I trust the youngsters will not mind its being used here in Japan, instead of China. I am tempted to try to send some of the money into Foochow to some of the boys whom I formerly helped; but I am told it is almost impossible to get money into the country now.

Remember the Recordio I bought with the gifts of the 1946 Campers? I had to sell it when I left, as it was too heavy to carry — and I only got about forty dollars for it. I am thinking that perhaps I will use this gift for the same purpose, only buy one of the wire-recorders, which seem to be much more popular and practical now. Or perhaps, I'll get records and music for the school. Did your P.F.'ers have any suggestions? Give them my thanks and very best wishes.

A letter came a few days ago from Chia Lu and Helen Lee, now back in China, at Gin-ling college in Nanking. I was so sorry not to get to see them again. I admire them for going back, though it must be very difficult after the wonderful time they had in the States, to have to listen to the sort of propaganda that is rife there now.

I have just been promised a little

Japanese house all to myself. It has sliding paper screens for walls, mat floors, a nook for flower arrangements. I am now looking for a cook, a cat and a dog; when I get them I am afraid I shall be so comfortably situated in my little house, that I shall not be home for several years.

It's good to be wanted, someplace; to feel that one is being a little useful, and that one is having a part in carrying the message of Love and Peace to men of Good Will. How much it it is needed these days!

Sincerely yours,

ALBERT FAUROT."

NOTE: "Uncle" Bert Faurot was forced to leave China along with other missionaries. We are happy he has found a place to work and serve in Japan.

MAPLE HILL YOUTH WEEK

Two essay contests were conducted — one for grade school and one for high school. The theme was "The Church Is Important." On January 28 the three highest ranking papers were read by their authors at the Morning Worship and prizes were awarded the two highest by Howard Adams of Maple Hill. An anonymous friend of youth gave prizes to the two highest in grade school contest.

HOHL TWINS TO NAVY

Marvin and Melvine Hohl of Garfield left the latter part of January for the Great Lakes Naval Training School. Both boys were at Camp Washun-Ga last summer and Marvin was elected Secretary - Treasurer of Western Association.



Marvin Hohl
Sec.-Treas., Western



MT. HOPE YOUTH FELLOWSHIP PRESENT PLAY

"Christmas Under the Stars" was presented by the Mt. Hope Federated Youth Fellowship pictured above. A lesson in Christian education was impressively emphasized. A free will offering of \$24.00 was received. The Rev. and Mrs. John H. Jones are sponsors of the group.

TOPEKA CENTRAL

This P.F. entertained the Topeka Youth Council for a supper and city-wide meeting on February 4. Central P.F. cooperated in Christ's Work Day on February 3.

GREAT BEND

On January 28, Roger Millberger spoke at the Morning Worship on the National P.F. Council. The Great Bend Youth Council sponsored a city-wide youth banquet during Youth Week.

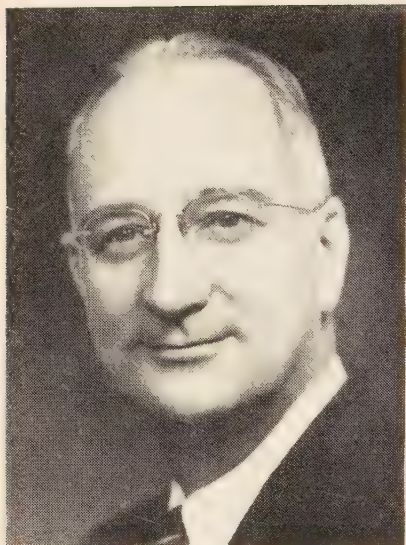
K. C. WELBORN

Young People had charge of the Morning service January 28. On Jan. 31st they held their Annual Chili Supper. Mr. and Mrs. Fred Jarvis are sponsors.



Melvin Hohl
Garfield P.F.

SENIOR CAMP
June 3-9
JUNIOR
HI CAMP
June 10-16



Dr. David McKeith, Jr.

STATE CONFERENCE
May 1, 2 and 3, 1951

Outstanding among the leadership at the 96th Annual meeting of the Kansas Congregational and Christian Conference meeting at First Church, Topeka in May are the two leaders pictured on this page.

Dr. David McKeith, Jr., is Executive Vice President of the American Board. He came to this post after a sixteen year pastorate at Asylum Hill Congregational Church at Hartford, Connecticut. In 1949 he made an intensive six months tour of part of his world parish; visiting Africa, Lebanon, Syria, Turkey and Greece. At the Conference he will bring us information from these countries where our missionaries are serving under the American Board which is the oldest foreign Missionary Society in America. As its Executive Vice President, he has supervision over 400 missionaries stationed around the world; 8200 national Christian leaders; 26 universities, col-

leges, industrial schools and theological seminaries; 21 teachers' training schools; 19 secondary schools; 1006 primary schools; 21 hospitals; 34 clinics and 26 social centers.

Dr. Paul R. Reynolds of Chicago, National Secretary of Young Adult Work will also give leadership at the conference. Preceding the conference, he will spend 10 days in Kansas leading in Family Life Institutes set up by Miss Pauline Bloomer. Dr. Reynolds has given the past fifteen years to this important phase of our work and is an expert in programs and techniques for young adults. For ten years he was a missionary in China. During the first World War he was an Army Chaplain. From his youth he has been active in Church School, YMCA and other youth work. His presentations are always warm with human interest and understanding.

Mrs. Wealth Honsinger Fisher of the United Council of Church Women, and wife of the late Bishop Fisher of the Methodist Church, also will be our guest.



Dr. Paul R. Reynolds

Gleaned From 1950 Clerk's Reports

<i>Church</i>	<i>Membership January 1, 1951</i>	<i>Net Gain</i>	<i>Church Attendance</i>	<i>Total in R.E. Activities</i>
Almena	155	—14		250
Anthony	144	3	65	116
*Ash Rock	52			
Athol	53	— 1	39	108
Carbondale	84	— 3		172
Centralia	222	2		165
*Cora	21	.		.
Council Grove . .	144	— 5		116
Cumberland	33	3	26	45
Dover	244	27		272
Downs	118	—25	58	63
Ellis	237	4	90	129
Emporia First	399	6	215	303
Emporia Sardis .	107	4	51	80
Eureka	216	17		80
Ford	143	— 5	50	85
Garden City	289	8	135	249
Garfield	70	2	25	32
Gaylord	159	5		128
Great Bend	568	5		856
Haven	53	0	50	90
Hiawatha	38	— 1	20	6
Hutchinson .	249	46	128	202
Independence	105	— 7	60	183
Kansas City 1st Pilg.	275	0	117	236
Kansas City Prairie Vil.	180	78		224
Kansas City Rosedale	261	— 5	77	596
Kansas City Ruby . .	220	39	99	55
Kansas City Welborn	497	44	246	1013
Kinsley	207	8		125
Kiowa	122	18	39	130
Kirwin	100	— 5		102
Lawrence Plymouth	674	67	597	519
Leavenworth	138	2		
Lenora	172	0		191
Leona	46	0		106
Lincoln	153	—18	106	213
Little River . . .	117	2		206
McPherson .	391	— 1	129	335
Maize	116	10	60	94
Manhattan	412	17		313
Maple Hill	110	5	97	235
Matfield Green . . .	58	2		81
Milford	99	0	51	178
Mount Hope	360	19	107	216
Muscotah	137	4	40	59

<i>Church</i>	<i>Membership January 1, 1951</i>	<i>Net Gain</i>	<i>Church Attendance</i>	<i>Total in R.E. Activities</i>
Neola	21	0	20	26
Newton	185	0	65	98
Olive Hill	87	10	50	50
Onaga	189	28	88	182
Oronoque	20	2	..	60
Osborne	170	— 3	129	238
Ottawa	78	— 3		182
Partridge	355	15		285
Pauline	10	7	30	50
Pleasant Hill	71	— 9	25	
Pleasant Home	94	47		205
Plevna	137	1		130
Russell	221	44		234
Sabetha	471	15	168	588
Sedgwick	126	1	100	110
Seneca	164	— 6	64	133
*Severy	35			
Smith Center	139	0	62	105
Stanley	171	— 11	67	240
*St. Marys	22			
Stockton	85	2	50	133
Tonganoxie	153	— 5		88
Topeka Central	1389	2	251	470
Topeka First	449	79	219	611
Topeka Seabrook	126	— 2		172
Topeka Seaman	350	9	97	519
Towanda	73	12		160
*Udall	150			
*Wabaunsee	20			
Wakefield	110	5	49	173
Wheaton	68	— 6		73
White Water	296	17		335
*White Cloud	32			
Wichita Fairmont	493	36		598
Wichita Plymouth	1337	85		501
Total Net Gain		864		

**Indicates report is not in — 1949 figure listed.*

Centennial Celebration, May 1954

Four Thousand More by Fifty-Four

One Great Time for SHARING

ALBERT BUCKNER COE

In the days of 1940-1948 we were at war and emerging from a war. Then every dollar given by our church people meant a cup of cold water to a thirsty soul, the saving of life, or the laying of a brick in reconstruction. Our churches gave to the needy with generosity.

In fact during the years 1945-1948 our Congregational Christian churches gave yearly more than one million dollars through our regularly established Committee on War Victims and Reconstruction. At the end of that period, thinking quite naturally that peace was in sight, we slackened our urging for relief and gave our attention to the support of the established missionary agencies so much in need of funds. Little did we dream then that within two years we would again be at war.

Now, five years after the close of World War II, boys are dying in Korea; the world shakes from fear; uncertainty is everywhere; hunger and famine and suffering cover the earth. For us, and for others, taxes are increasing, costs ascending, and inflation is here. The nations are spending millions, even billions, of dollars for war and preparation for war. On the church is laid once more the responsibility of carrying help and healing, a cup of cold water to men, women and children in the name of Jesus Christ our Lord.

Therefore our Congregational Christian churches are asked to gird themselves again for war relief and reconstruction. True, we are now giving money through our mission boards for relief and reconstruction. In addition to that we have been for two years observing one day in Lent for *One Great Hour of Sharing*. But while some of our people have been taking these requests seriously, others have become forgetful or negligent. The fact is that on the whole we have "let down" in our interest and that "let down" was revealed in an all too low gift last year for relief and reconstruction.

This year we shall repeat this spe-



cial Lenten offering, calling it *One Great Time for Sharing*. The day set aside nationally for this offering was February 11. If that date was an inconvenient one for you and your church, we urge that your offering be received on either Easter Sunday or Palm Sunday. Our congregations are usually larger on the great church days and in consequence more people are present. It is also true that during the Sundays of Lent announcement has been made on the radio and in national advertising in anticipation of our *One Great Time for Sharing*.

THE NEEDS ARE MANY

Your announcements from pulpit and in church calendars should include accounts of need — accounts easily found in almost any magazine. All who worship at Easter, or on Palm Sunday, are in the mood to give and give generously to others. These are good days for our *One Great Time for Sharing*.

What are some of the needs?

1. In Europe. Homeless refugees and expellees in millions still crowd into European barracks. Thousands of these people are Protestants. Whether Protestants, or otherwise, the one hope of keeping them from feeling forgotten is the help that can come to them from their Christian friends in the West. Through our gifts we can in spirit place our loving hands upon their shoulders. Poverty is still everywhere. The bitterness of their lives caused by war destruction can only be met by our kindly and Christian generosity. We must help these European Christians to preserve their human dignity and make the preaching of the gospel a possibility among them.

2. In India. Read the reports from India on the famine — the worst in years. Bishop Newbigin of Madurai writes: "There has been no rain whatever at the normal monsoon time. The

position is more serious than ever. The inland villages are getting only two or sometimes three ounces per week as their total grain ration. There is increasing despair. It is heart-rending." Lloyd Lorbeer writes: "Mothers come from homes carrying babies who suck at milkless breasts. We hope never to see such sights again."

3. In Korea. The pictures in the newspapers each day showing the thousands of refugees, including women and children, are dramatic evidence of the horror of war. Most of these people have no idea of what their war is all about. To whom shall they go? Who will extend a helping hand? If we mean it, and we ought to mean it, that communism is not their hope, then in heaven's name let us demonstrate what we feel — that the hope of suffering humanity is in Jesus Christ.

We could continue to tell of suffering humanity, but this is sufficient to suggest the desperate conditions.

MUST DEMONSTRATE OUR FAITH

If you were unable to take an offering on February 11, choose Easter or Palm Sunday as the day for an offering in your church. Write a letter to your parish, prior to the day of the offering, telling of the need. And tell your people that one thing, perhaps the only thing, we as individuals can do is to demonstrate by our gifts that Christian love is real. We must face the fact that poverty and neglect are the basic causes of communism. If we, as Christians, do not attempt to meet with Christian generosity this age-old problem of poverty and neglect we shall not have demonstrated our faith in the Christian way of life.

When *One Great Time for Sharing* arrives, whether on Easter Sunday or some other Sunday, let us give with openhearted generosity.

Dr. Coe is minister and president of the Massachusetts Congregational Conference and Missionary Society.

Financial Objectives Back of "Time to Share" Appeal

STANLEY I. STUBER

During Lent, millions of Protestant and Eastern Orthodox church members will be asked to give money for the support of overseas relief, reconstruction and service to refugees. Many will ask such questions as these: Is there really need for such help? Have not the churches already done enough? How can we channel our gifts so that they will do the most good?

Before giving the financial objectives of the *One Great Time for Sharing* appeal, which is being supported during Lent by fifteen denominations in cooperation with the Central Department of Church World Service of the National Council of Churches, let us answer briefly each of these questions:

NEED IS VERY GREAT

Is there really need for overseas aid? The answer is an unqualified "yes." The need is very great, and, in many parts of the world it is growing greater day by day. Thousands of children and other refugees have been evacuated from Korea. They will have to be taken care of for many months to come. The world refugee problem — in Burma, Pakistan, India, the Middle East, and in Germany — is awaiting some real help from the American churches. Up to this point they have done relatively little to aid these suffering people. Moreover, we still have, as Protestant and Eastern Orthodox church members, a direct responsibility for the tens of thousands of displaced persons in Europe who are eligible to come to this country under sponsorship.

Interchurch aid is still another "must" in 1951. The church life in many areas of the world needs to be strengthened, both for the sake of the church and for the benefit of democratic principles. Christian youth must be given leadership, laymen must be trained, pastors aided, and churches supplied with proper equipment.

EVERY CHRISTIAN SHOULD GIVE

Few people seem to realize that it takes money to handle, process, and ship, good used clothing. Knowing the need of clothing they send it to the Church World Service warehouses without adding the ten cents a pound which is necessary to get it overseas. Clothing is needed desperately. But along with the clothing there is an urgent need for cash with which to maintain the collection centers and to process the shipments.

Have the churches done enough? In reply to this question the answer has to be, "No — not anywhere near enough." Although the churches have often responded generously in response to emergency calls, the total over-all effort has been disappointing. Since 1946 the churches have given over \$50,000,000 through Church World Service alone. They have sent many more millions through their own relief and missionary organizations. Yet when the total church membership is taken into consideration, the marked decline in relief-giving during the past two years presents not merely a financial problem but serious moral and spiritual implications.

It is certain that at no time have

the American churches come anywhere near "sacrificing" for world relief. They have given out of their surplus. They have given a small percentage of their total income to those in need overseas. If every active church member would give only one dollar a year to the cause of world relief, there would be no financial problem. But because millions of Christians do not give anything to help their suffering brethren overseas, special campaigns have to be conducted and much larger individual gifts have to be secured. Now that we are in a war emergency situation, it is time for every Christian to give something to help ease the suffering, pain, hunger of fellow Christians.

ALLOCATION OF FUNDS

In the *One Great Time for Sharing* appeal there is no central fund and no one collecting agency. All of the giving is done through local churches. Denominations supporting the united appeal will provide special promotional material. Each pastor will call attention to the needs and on the Sunday designated by his denomination take an offering for world relief, reconstruction and service for refugees. The money, given specifically for such services, will then go through regular channels to national mission boards or to relief organizations. They, in turn, will allocate it as they desire, some to their own world relief projects and some to the interdenominational work validated by the Department of Church World Service.

The 1951 askings of the latter are now established, and support is being sought on the following basis:

Through the Central Department of Church World Service of the National Council of Churches: \$47,000 for the basic administrative budget, \$635,000 for the resettlement of displaced persons, and \$161,700 for its

contributed supplies program.

Through church controlled operating agencies: \$658,000 for the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, and \$400,000 for the Committee on Relief and Reconstruction of the Foreign Missions Division of the National Council of Churches. (\$100,000 of the last item is for the shipping of clothing to Korean refugees.) The International Missionary Council has an asking of \$150,000 for orphaned missions and interchurch aid, and the Department of Ecumenical Relations of the National Council — \$74,000 to cover its theological and scholarship program.

In addition to the above, the UMCA is seeking \$80,000 for its service program among refugees in Europe, and the YWCA \$15,000 for its own service program in Europe.

SHARE WITH THE NEEDY

The least we can do is to support the *One Great Time of Sharing* appeal so that these interdenominational Christian service projects, along with denominational relief work, will be underwritten 100 per cent. For these are not padded or exaggerated askings. They are minimum requirements. They have been cut down to the very limit and in some cases the asking is not enough to continue adequate field operations — particularly under the present emergency situation.

What shall we do? Do like the Christians of the early church did. Share with those in need. If we do not, the modern church will suffer morally and spiritually. If we do, then by helping our suffering brethren overseas we shall ourselves become strong. We shall, by giving our money to help war orphans and refugees, and the other causes noted above, make our contribution to world peace.

Dr. Stuber is director of Information and Promotion of the National Council of Churches.



OUR CHURCHES AT WORK

In a Fellowship of Service

There is no "home" or "foreign," "local" or "national" in *Our Christian World Mission*. It is all one work.

It is part of a wider whole. *Our Christian World Mission* is related to the National Council of Churches of Christ in the United States of America, and the World Council of Churches.

No local church is ever alone in its witness.



The Missions Council brings to the churches knowledge of the work described in these pages. It helps the churches to translate this knowledge into enthusiastic and systematic giving. It unifies the fellowship in service of the churches through the Boards and the people on the field.

The addresses of the Missions Council's offices are as follows: 87 Fourth Avenue, New York 10, N. Y.; 14 Beacon Street, Boston 8, Massachusetts; 19 So. La Salle Street, Chicago 3, Illinois.

Our Churches at Work through . . .



The Conferences

Our 5,679 churches are grouped in forty-seven Conferences.

Twenty-eight Conferences serve each a single state. Eight cover part of a state. Seven include more than a state. Three, such as Hawaii and our German churches, are "special."

Here are some of the things Conferences do:

Aid new churches, resuscitate weak ones, provide leadership training for the local church, unite the churches in a program of service, of education, of cooperation;

They hold family camps in summer; youth camps where leaders for next year's program are in training; junior high camps to inspire youth with vision;

In new communities they are helping to build new churches;

With student summer workers they serve unchurched or isolated areas; they bring old neglected parishes to new vigor;

In rural "larger" parishes they help pastors to extend their ministry;

Conferences are composed of smaller geographical units called Associations.

Our Churches at Work through . . .



The Board of Home Missions

The Board of Home Missions came into its present form (having begun in 1816) in 1937.

The Board is organized to serve in three capacities: 1. to administer missionary projects; 2. to help the underprivileged; 3. to strengthen the local church.

Teaching and Training

The Division of Christian Education provides help for:

567,800 pupils in 472 church schools; 77,000 in vacation church schools; 180,000 youth in Pilgrim Fellowship; a carefully prepared curriculum for every age group; trained leaders;

Chaplains, student pastors, or directors of religious activities for our twenty-five church-related colleges and on more than seventy-five state college and university campuses (working interdenominationally in the latter);

192 summer conferences for youth and leaders.

The Ministry of Healing

The American Missionary Association and Church Extension Division help to support three hospitals and infirmaries at Talladega College, Tougaloo College and Dillard University.

Helping to Church Our Country More Adequately

The Division of Church Extension and Evangelism serves many needs:

1. Visitation evangelism and pastors' conferences have resulted in membership additions of 90,707 for 1949, a gain of 20,128, and a church school gain of 33,682;

2. Student summer service: 125 Congregational Christian students were in the field last summer serving unchurched or inadequately churching areas. We aided in supporting 375 others in the same work;

3. "Churches of promise" are now in charge of young pastors specially sponsored and partially subsidized by the Board of Home Missions, studying rural life and ministry;

4. In congested city areas, effective plans for church activities such as recreation centers, nursery schools, personal counseling;

5. Two pastors' summer schools: Deering, New Hampshire, and La Foret, Colorado;

6. Building of new churches, relocation of old ones, erecting parsonages and parish houses. In two years, forty-four building fund campaigns have raised \$1,763,305, training 2,687 canvassers in techniques for raising such funds. In the past year, forty houses of worship were built, twenty-seven new churches erected, four relocations carried through, twenty-two parish houses and parsonages completed;

Providing Community Centers and Training Centers

The American Missionary Association sponsors six; the Extension Division sponsors four. Church and community leaders are trained here. Practical help is given in farming, homemaking, labor relations and self-support;

Caring for Aged Ministers and Families

In the course of a typical year more than 500 persons received regular grants from the Division of Ministerial Relief, and 300 more received emergency help. Since in many cases the recipients of a grant include a man and wife or a widow and children, it is safe to say that more than 1,000 persons received financial aid and friendliness;

Working Toward Better Human Relations

The American Missionary Association joins with the Council for Social Action in sponsoring: race relations institutes, round-tables on church and race; teams of specialists for counseling in cities where tension exists; help for local churches in building community understanding;

Publishing Materials

The Pilgrim Press Division provides visual aids for the churches and publishes: *Church School Curriculum, Daily Devotions, Helps for Pastors, Advance.*

THE BOARD OF HOME MISSIONS
287 Fourth Avenue, New York 10, New York

Our Churches at Work through . . .



The Council for Social Action

"The Council for Social Action is a body created by and responsible to the General Council of Congregational Christian Churches," established at Oberlin, Ohio, June 1934. "The Council shall be the agency of the Congregational Christian churches for helping to make the Christian gospel more effective in society, national and world-wide, through research, education, and action . . ." (General Council By-Laws).

The Council for Social Action:

Interprets the U. N.

Sessions of the United Nations have been attended by 518 persons in twenty groups organized by The Council for Social Action to see firsthand how the U. N. functions;

Promotes Better International Relations

Seminars discuss: "What is Going on in Our World?"; "Understanding Russia and Communism"; "The Backward Countries and What We Can Do for Them"; "The United States, the World and You";

Shares in the D. P. Program

To date our churches have brought over 1,400 persons in 595 families. This project centers in our Service Committee headquarters, 110 East Twenty-ninth Street, New York 16, New York;

Backs the Point IV Program

The services of Thomas B. Keehn are lent for a term to the Foreign Missions Division of the National Council of Churches as liaison between the Protestant mission boards and government agencies working in underdeveloped areas of the world;

Relates the Church to Agriculture

Discussion and action groups have been organized to plan policies of price supports, resource development, and farm production. Small groups of Christian families meet regularly in disciplined fellowship to achieve a more Christian community;

Carries on Pilot Projects

Top lay leaders in six centers within a Conference meet in monthly sessions to assist the Conference Social Action Committee in helping the local church. More than fifty churches have 350 leaders in training at present in Michigan, New Jersey and New York;

Develops Good Industrial Relations

Our churches are kept in touch with labor-management problems as the Council representative guides local groups toward better understanding and cooperation;

Cooperates for Better Race Relations

(See paragraph on page 3, the "American Missionary Association," the Board of Home Missions' section);

Furtheres Good Legislation

Our legislative office in Washington, a center of study of current legislation, distributes information about it, and encourages participation in political life as a Christian vocation;

Publishes:

Social Action, Christian Community, Labor Letter, Christian Agriculture, and Legislative Action Service.

The Council for Social Action works through the following Departments: Agricultural Relations, Church and Race, Industrial Relations, International Relations, Legislative.

THE COUNCIL FOR SOCIAL ACTION
297 Fourth Avenue, New York 10, New York

Our Churches at Work through . . .



The

American Board

The American Board for Foreign Missions was founded in 1813 "for the purpose of propagating the gospel in foreign lands by supporting missionaries, by diffusing knowledge of the Holy Scriptures, and by maintaining appropriate Christian activities and institutions" (Old Charter).

This purpose has been carried forward through churches, schools, hospitals, printing presses, industrial and agricultural programs, social welfare centers and homes and personalities of foreign missionaries and their national associates.

What countries are our missions?

We have missions in fifteen countries: France, Greece, Turkey, Lebanon, Syria, Angola (Portuguese West Africa), Southern Rhodesia, South Africa, India, Ceylon, China, Japan, Philippines, Micronesia, Mexico.

How large is our field?

Places of service . . . 4,206; Population in area served . . . 106,000,000.

What is the most important part of our work?

The church. Organized churches . . . 2,042; members . . . 217,119; church school and young people . . . 247,089.

How many foreign missionaries have we?

We have 379 missionaries. Is this an increase? No, it is a decrease. Until recent times, however, there were few leaders in the overseas churches; the missionaries had to do most of the work. Today we have 8,026 leaders in the overseas churches alone. The training of these national leaders is our most important emphasis.

What other institutions, in addition to the churches, do we support?

Eight hundred and twenty-eight schools, including nineteen colleges and theological training schools, and many elementary, high and vocational schools. Twenty-two hospitals, thirty-two dispensaries, treating annually more than 270,000 patients. Twenty-two social centers serving daily more than 2,000 people. Forty-eight interdenominational institutions.

Are we supporting all this work alone?

No, more money is contributed by our church people overseas than we send from America. In 1949-50, church people overseas contributed \$1,628,417 for the support of this work.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
14 Beacon Street, Boston 8, Massachusetts

Our Churches at Work through . . .



Relief and Reconstruction

The Ministries of Relief and Reconstruction in *Our Christian World Mission* are as follows:

Clothing, food and medical distribution;

Work Camps in Italy, Germany, France, Belgium, England, Cyprus, Japan, the Philippines, Puerto Rico and the United States;

Displaced persons program: Approximately 1,000 D.P.'s arrived in the United States in 1950 on Congregational Christian assurances. More than 3,250 persons are scheduled for resettlement in 1951 under Congregational Christian auspices;

Refugee work in Lebanon;

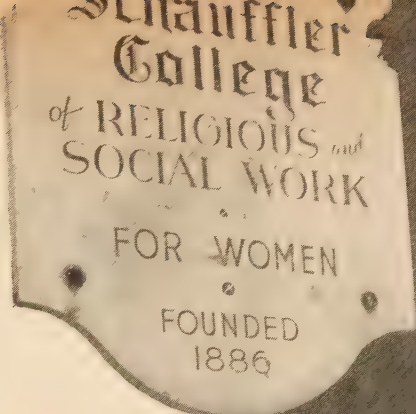
Service of friendliness to war-weakened churches overseas;

Relief and Reconstruction in *Our Christian World Mission* is administered through the Congregational Christian Service Committee, Church World Service, the World Council of Churches, and related bodies.

CONGREGATIONAL CHRISTIAN SERVICE COMMITTEE
110 East Twenty-ninth Street, New York 16, New York

This six-page summary has been compiled by Ione Catton and Ruth Elizabeth Seabury.

A Christian College with a PRACTICAL PROGRAM



Congregational Christians have an unique college; the difficulty is that most of them do not really know about it.

A few think of Schauffler College as a Bible school, following patterns long ago outmoded, or as a mission school, or as a school for foreigners. Many, however, look puzzled when Schauffler is mentioned and say: "What is it? Never heard of it."

Yet Schauffler has been serving congregational Christians and other denominations, the nation, and countries beyond the seas since Henry Albert Schauffler — of the famous missionary family of the same name — founded it in Cleveland, Ohio, eighty-six years ago to train young women for Christian service.

The uniqueness of Schauffler Col-

lege lies in the fact that it is a college which offers training in religious education and social work on the undergraduate level. It is, therefore, neither a liberal arts college, nor a graduate school of religion or social work. Hence it competes with no other educational institution. It offers training on the undergraduate level, not because of a desire to undermine standards or offer a short road to a profession, but to meet a real need.

The perfect plan for a director of religious education or a religious social worker would be to spend four years in a liberal arts college and two or three years in a graduate school. Thousands of churches, however, will never be able to afford a director of religious education with a graduate degree. Most of them usually employ

a college graduate who has had a few courses in religion, and to her they commit the spiritual nurture of their children. The results are tragic, for many of these college graduates, in spite of their love for and devotion to the church, lack adequate training in religious education. It is Schauffler's purpose to meet especially the needs of such churches.

In the field of social work more than 100,000 positions go begging because the graduate schools do not turn out enough workers. Many positions, however, do not require graduate training, and it is at this point that Schauffler makes its contribution. With extraordinary insight, those who advanced the policies of Schauffler twenty years ago provided undergraduate training in this field, which other leading colleges and uni-

versities are offering only today.

The purpose of Schauffler College, however, is not limited to mere training for service. Beyond that lies its aim to give social direction to religion, and religious motivation to social work. Beyond even that stands Schauffler's ideal to send out into the world young people to serve in the name and for the sake of Christ.

A Congregational Christian leader, after spending a few days at Schauffler, remarked that she was impressed by the fact that while the average undergraduate is groping to find a reason why he or she is in college, Schauffler students know why they are here. They have a purpose. On a recent visit to Schauffler a European Quaker professor said, before going back to his home: "My faith in American education has been restored

Students at Schauffler receive actual training in religious work. Below, practice teaching.





College choir is popular student activity.

after spending these few days with you." Hardly a visitor leaves Schauffler without expressing admiration for and appreciation of the work done and the purpose back of it.

To broaden this purpose the College provides, *first*, a fellowship of students and faculty drawn from different races, nations and creeds. The Congregational Christian leader mentioned above further added: "Schauffler has made a far greater contribution to the improvement of race relations than any college I know."

A leading Baptist minister after speaking in chapel remarked: "As I was looking at the faces of your students, I felt that it must be an education in itself just to be here and share life with people of so many national, racial, cultural and religious backgrounds." In relation to its total registration Schauffler has a larger proportion of students from other lands than any other educational institution in the United States.

Secondly, Schauffler has built a strong faculty of Christian men and women with outstanding training and experience, who over a period of

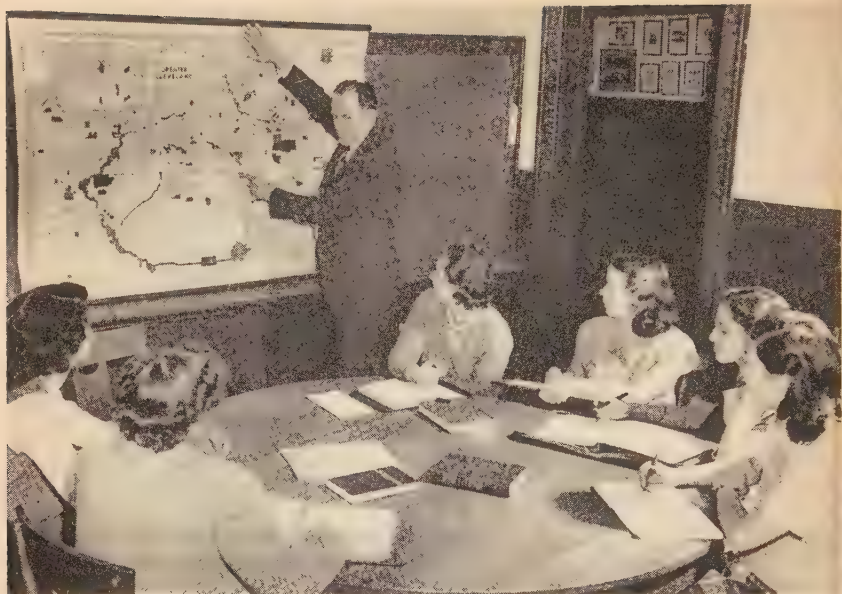
years developed a curriculum on high academic standards. Besides, the small size of classes provides excellent opportunities for more thorough-going classroom work. The quality of its academic work is illustrated by the acceptance of recent graduates for graduate work by Hartford Seminary Foundation, Yale School of Divinity, Princeton School of Religious Education, Oberlin Graduate School of Theology, New York University, the University of Connecticut, Boston University and others.

Third, one of the strongest points of the Schauffler program is the combination of the academic with the practical. All freshmen are placed under faculty supervision in the Schauffler Community Center, which is not only a laboratory for our students, but also serves more than 200 boys and girls of the neighborhood. There the freshmen learn how to organize boys and girls into functioning groups or clubs, and how to build and direct programs. Thus they get their first experience in social work.

GROWTH IN SERVICE

All sophomores are placed in churches where, under guidance, they apply the principles they are learning in class. Juniors and seniors majoring in social work are placed in social agencies where, under expert supervision, they get invaluable training for social service. Likewise, the upper classmen who major in religious education continue their supervised activities in churches with increased teaching and administrative responsibilities. Moreover, many Schauffler students take advantage of worthwhile opportunities for growth in service during the summer in camps, churches, vacation schools, etc. Thus by the time they graduate they know what is expected of them and how it can be accomplished.

The graduates of the college are in great demand. Schauffler could



Students learn importance of studying social and economic conditions of church communities.

place in positions at least five times the number it graduates. Requests come from Maine to California and from Washington to Florida. Schauffler graduates have filled positions of leadership and responsibility in almost every state of the Union and in more than thirty other countries. Recent graduates have sailed as missionaries to Latin America, South Africa, Angola, the Gold Coast, India and Japan.

The record of the class of 1950 is an illustration of what Schauffler graduates do. They serve in the following capacities: State Director of Religious Education of the Congregational Christian churches of Kansas; Directors of Religious Education in the First Congregational Church of Medina, Ohio; the South Congregational Church of Grand Rapids, Mich.; St. John's Evangelical and Reformed Church of Fort Wayne, Ind.; Trinity Evangelical and Re-

formed Church of Cleveland, Ohio; the First Methodist Church of Zanesville, Ohio; Industrial Girls Secretaries at the Y.W.C.A.'s of Norfolk, Va., and of Honolulu, T.H.; etc.

This is Schauffler College — unique in Congregationalism! It came into being and continued its service through the foresight, endeavor and sacrifices of Congregational Christians. As it met needs in the past, so it meets the needs of today by persevering in its task of preparing young women to work for the triumph of the Christian faith and the Christian way of life. It considers the present crisis a challenge not only to keep up its standards but to move forward. It cannot, however, do it alone. It can fulfill its mission only through the wholehearted interest and support of Congregational Christians.

Dr. Michaelides is president of Schauffler College of Religious and Social Work. Photo by courtesy of Schauffler College.

Wanted:

Your Support for a **HARD JOB**

TRUMAN B. DOUGLASS

"What can you do for me? You can give me a hard job."

I knew he meant it as he spoke earnestly across my desk. He had answered the usual questions.

Age? "Twenty-seven."

Education? "College and theological seminary."

Experience? "Three years as assistant minister in a city church."

Type of position desired? "A hard job."

It is the function of the Board of Home Missions to make possible the doing of some of the "hard jobs" which Protestant Christianity faces in this nation. Strangely, they are the easiest of all jobs to fill. When I hear that there is a dearth of competent and dedicated Christian workers I remember the number of applicants for the genuinely difficult outposts—where the opposition is strong, the work often lonely, and where the tangible rewards are few. For these frontier tasks there is always a surplus of candidates. The ablest servants of the church are reluctant to tatter their lives away tinkering with outworn ecclesiastical machinery, but they stand ready to give their lives away in costly ministry to the needs of their fellow men.

One of the most painful duties of those who administer the work of Home Missions is the necessity of dealing so many teachers, doctors,

ministers, and other "candidates for adversity" that the Board has insufficient funds to send them to the places of maximum human need where they are eager to serve. For lack of more gifts of a few dollars we are compelled to turn away men and women who are ready to give a whole life!

YOU ARE THERE

But there is another side of the story which ought to bring deep satisfaction to all who help in sustaining this Christian work. While the opportunities that must be passed by are legion, you and your fellow members of the Congregational Christian churches who contribute to these endeavors are personally present where some of these "hard jobs" are being done. You are serving side by side with workers in the field who merit your highest confidence, who bring to their tasks extraordinary professional skills and a deep dedication of mind and heart, and who are in every way worthy representatives of our fellowship.

What are these co-workers of yours doing?

They are building the church — establishing it where it has not previously existed; keeping it alive in places where, without your help, it would be unable to continue; strengthening it where it needs resources for meeting special difficulties and respon-

Our Churches Extend Their Fellowship



This pictomap gives a partial view of the nation-wide service program of your Board of Home Missions and shows you where your mission or benevolence dollars are invested in the making of a Christian America tomorrow

A map of the United States with various social service programs labeled and illustrated. The labels include: RURAL PROGRAM, CITY PROGRAM, RADIO, SERVICEMEN, THE UNREACHED, CHURCHES, CHURCH LOANS, NEGRO COLLEGES, HIGH SCHOOLS, STUDENT SERVICE, HOSPITALS, COMMON GROUND, and NEGRO SCHOOLS. Each label is accompanied by a small illustration depicting the program's focus, such as a rural landscape, a city skyline, a radio set, a serviceman, a church, a college building, a hospital, and a common ground area.

sibilities: in isolated rural areas, in the rapidly changing urban scene, and in the new communities that are continually appearing on the American landscape.

They are helping to equip the church for its present-day tasks of nurturing children and young people in the Christian faith; representing Christianity on college and university campuses; carrying the ministries of the church to uprooted and migrant peoples; sharing with ministers and lay leaders the fruits of studies that indicate methods of more effective service; strengthening the outreach of the churches by radio, television, and motion pictures.

They are demonstrating the compassion and love of the followers of

Christ — by identifying themselves with the concerns of disadvantaged racial and cultural minorities; by providing hospital, clinical and nursing services in Puerto Rico, where the opportunity for getting adequate medical care is less than one-tenth that in the continental United States; by serving in places of acute human need: among Negro sharecroppers, in the slums of East Harlem, on Ellis Island.

"You can give me a hard job."

A young man leans eagerly across my desk. He wants a chance to give his life. Will you and I give a small portion of our life, our money, to open the way?

Dr. Douglass is executive vice president of our Board of Home Missions.

THE CONGREGATIONAL CHRISTIAN CHURCHES EXTEND THE HAND OF FELLOWSHIP THROUGH

THE BOARD OF HOME MISSIONS

BY AIDING new churches in new communities, marginal rural churches, established churches in the erection of new sanctuaries, urban areas in the development of a city church strategy, state conferences where local church support is inadequate;

BY PROVIDING all churches with church school materials, skilled workers to advise all age groups, opportunities for education through American Missionary Association schools and sixteen colleges of the Congregational Christian College Council, facilities for research and study;

BY EASING racial tension through Race Relations Institutes, the Department of Race Relations, foreign-speaking work, community centers, clinics and hospitals;

BY HELPING youth through camps, conferences, Student Summer Service, aged ministers and their widows in their retirement, churches with audio-visual aids.

This wide variety of services is made possible by your gifts to *Our Christian World Mission*.

YOU CAN HELP

Contribute generously to *Our Christian World Mission* through your church, your conference and your denominational boards and agencies.

Send a special sacrificial gift now. Mail it to your conference office or to William F. Frazier, Treasurer, Board of Home Missions, 287 Fourth Avenue New York 10, N. Y.

DANGER IN THE NEAR EAST

STANLEY I. STUBER

After reading several reports of refugee conditions in the Near East, which were written in January, 1951, three main impressions remain with me: 1. That the refugee situation in the Palestine area is worse, not better; 2. That voluntary agencies are greatly needed to supply cash and material relief; 3. That interchurch aid is needed just as much as food, shelter and clothing.

According to the latest official figures from the United Nations Relief and Works Agency, there are still 62,927 refugees in the following districts: Lebanon, 114,000; Syria, 82,-

261; Jordan, 442,000; Israel, 24,919; Gaza, 199,747.

Here it should be borne in mind that these figures do not include refugees who are not on relief, nor do they include many thousands of refugees in the Jordan area who are not technically refugees, but who are often more destitute than the "official refugees" themselves. As Dr. W. G. Greenslade, of the American Mission at Beirut, points out, "the UNRWA cannot help them, but they would welcome help from voluntary agencies."

Miss Winifred Coate, reporting on

there are still 862,279 refugees, all in desperate need, in the Near East.



the work of the Church Missionary Society Refugee Relief Centre (Zerka, Jordan), for 1950, points out that the work of the United Nations does not make the efforts of private or church agencies unnecessary. This has been recognized by Major General Kennedy, the Director of UNRWA in the Middle East, who recently appealed to the voluntary agencies to continue their aid, especially in the provision of clothing. New clothes are expensive and the refugees just do not have the money with which to buy them. Medical needs keep mounting. Although there are a number of hospitals and clinics, needs of the refugees are far beyond the capacity of the arrangements.

Education of refugee children creates a very serious problem. The Government schools are not able to accommodate the tens of thousands of additional children in the camps. So schools have been set up in the camps themselves. Here it is, according to N. A. Cuba'in, president of the Arab Evangelical Episcopal Community, that Church World Service funds "were of great importance because they saved the future of hundreds of children."

An educated Palestinian, with wide contacts among Arab refugees, de-

clares that "misery, want and ignorance are playing an ever increasing part in fostering religious prejudice and political opportunism. Subversive propaganda, Communist not excepted, has a strong appeal for the economically destitute and politically explosive refugee element that is threatening to release its disrupted potentialities in an emaciated and impoverished East."

SUBVERSIVE PROPAGANDA

There is a feeling among the refugees that even the Christian people of America do not care what happens to them. Many of them are beginning to look in other directions — even toward Moscow — for help.

Church World Service and the World Council of Churches have done relatively little, as yet, to give physical and spiritual relief to these tens of thousands of suffering people. To be sure, they have given all they had been allocated for this part of the world. But how little! And how late! Every Christian has a moral obligation at this point. All of us must be prepared to give in order to save.

Dr. Stuber is director of information and promotion of the National Council of Churches of Christ in the U.S.A.

International Good Turn

Our Congregational Christian Service Committee has joined with other member agencies of the American Council of Voluntary Agencies for Foreign Service in making a united appeal to the Boy Scouts of America for help in collecting the following articles of clothing for the needy people of many lands:

Men's and boys' shirts, suits, jackets, trousers, underwear and socks.

Men's, women's, and children's coats, sweaters, gloves, mittens, caps and scarfs.

Women's and girls' dresses, suits, jackets, aprons, skirts, blouses, underwear, stockings and socks.

Blankets, robes, quilts, sheets, pillow cases, towels, and wash cloths.

Shoes with good linings and with wearable soles and heels, *women's low-heel shoes only*. Wearable rubbers and galoshes.

When this drive takes place in your community, be assured that your Service Committee is one of the sponsoring agencies which will benefit. We ask you to respond generously, and to bear in mind the continuing need of the Service Committee for this kind of help.

Need Programs?

New Audio Visual materials are available for your use:

WOMAN'S FELLOWSHIP

Let's Talk Turkey, 20 minute color sound filmstrip. Free.

MEN'S CLUB

The Hard Core, fifteen minute, 16mm sound movie on the D. P. remainders. Service charge, \$2.

CHURCH SCHOOL

Pacific Island, eighteen minute, 16mm sound movie on Micronesia. \$5.

SUNDAY EVENING SERVICE

The Eleventh Hour, twenty minute sound filmstrip on great needs for relief and reconstruction. Free.

FAMILY NITE

Again Pioneers, 65 minute sound movie on home missions. Excellent. \$12.00.

YOUTH FELLOWSHIP

Look at the Missionary, filmstrip with reading script. \$1.00.

TEACHERS MEETING

The Great Adventure, fifteen minute sound filmstrip on why be a teacher. \$2.00.

For additional information on these and other programs, write

The Department of Visual Aids, Missions Council, 287 Fourth Avenue, New York 10, New York. Rev. Alexander B. Ferguson — Director

Extra CHURCH FUNDS WITH LION CRAFT CARDS and NOTES OF YOUR CHURCH



*Every Parishioner
Wants Them!*

Let us make a beautiful pen and ink drawing of YOUR CHURCH from a photo supplied by you and reproduce the drawing on Christmas Cards or Correspondence Notes which will sell year round. Attractively boxed. Fifteen Christmas Cards with envelopes in a box. Twenty Correspondence Notes with envelopes in a box. Costs your church or club only 60¢ per box and sells for \$1.00. Minimum order one hundred boxes. You receive the original pen and ink drawing valued at \$15 absolutely free with order. Liberal discounts for larger orders or orders placed prior to July 1, 1951.

... Write for sample card and further information to ...

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Second Chance, feature 16mm sound film on personal religious life. Hollywood made. Widely acclaimed. Available free from State Conference offices.

The Lost Sheep, 16mm color sound puppet film release of the Protestant Radio Commission. Outstanding puppetry, clear message. Especially good for church school use with junior age upward. Rental \$7.50.

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The Chicago Theological Seminary



announces the publica-
tion of *Democracy and
the Churches* by Pro-
fessor James Hastings
Nichols of the Feder-
ated Theological Fac-
ulty at the University
of Chicago. This book
will be released in
May. Published by
Westminster Press.
Please order from your
bookseller.

For information re-
garding study at the
Seminary, write to:

President A. C. McGiffert, Jr.

5757 University Ave., Chicago 37, Ill.

WANTED!

Clothing

Good used clothing—warm,
clean and in good repair,
especially shoes and men's
clothing—for refugees in
Greece, Italy, Lebanon, France
and Germany.

Ship to

The Congregational Christian
Service Committee, 110 East
29th Street, New York 16,
New York.

Food

For refugees in Lebanon,
Greece, Italy, France and
Germany. The Service Com-
mittee's food parcel contain-
ing coffee, tea sugar, flour,
powdered milk, meat and
soap, weighing 13 pounds
may be sent for \$6.00. Send
check to address above. If
no recipient is designated your
parcel will be distributed by
a Service Committee worker
on the field.

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Headquarters for
RELIGIOUS SUPPLIES**



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CATALOG ON REQUEST

**NATIONAL CHURCH GOODS
SUPPLY COMPANY**



821-23 ARCH STREET, PHILADELPHIA 7, PA.

South Korea
1 January 1951

THE CHAPLAIN'S FUND
The Upper Room
1908 Grand Avenue
Nashville

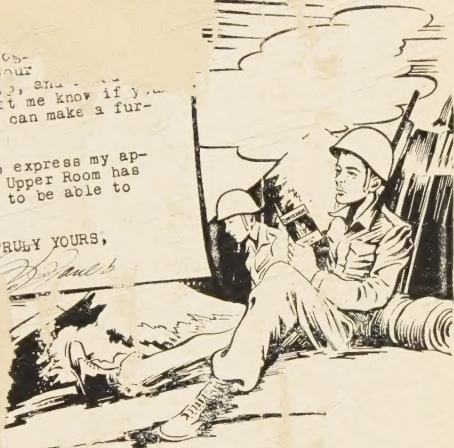
Dear Sirs:

My Mother has just received the 1951 issue of The Upper Room. Having for almost four months now, I know the value of The Upper Room and my mother has served the roughest.

To aid in this extreme poverty, I have closed a postal money order payable to your \$20.00. I hope this will be of some help, and I appreciate it very much if you would let me know if your financial situation remains acute so I can make a further contribution at that time.

In closing, I would again like to express my appreciation for the spiritual help The Upper Room has given me and I hope you will fill all demands.

Y TRULY YOURS,
W. Paul



Men in the service, away from home can still unite in spiritual fellowship through Bible readings, meditation, and prayer. The Upper Room. Those who pray and those who think and praying for one another is strength and joy in the knowledge that someone is praying for you! Send your order NOW for a supply of The Upper Room, May-June issue, the annual Lay Witness Number, written by laymen and laywomen from all walks of life. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, 50 cents per year. Address

THE UPPER ROOM

1908 Grand Ave., Nashville 4, Tenn.

THE POCKET EDITION (identical with the Regular Edition except in size) is small enough to fit into the pockets of service uniforms, light enough to mail first class in an ordinary envelope for three cents. Hundreds of thousands were distributed during World War II. Popular with civilians, too, because it slips easily into a man's pocket or a woman's purse. Order a supply of the Pocket Edition along with the Regular Edition.



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FOR YOU:

A generous income during your lifetime, depending on your age at the time of making your gift, e.g., if 45 years, 3.5%; if 55 years, 4.5%; if 65 years, 5.1%; if 75 years, 6.2%; if 80 years, 7%.

FOR OTHERS:

Your money becomes health for the sick, Christian faith and education for youth, pensions for aged and disabled ministers, the preaching of the Gospel wherever the need is greatest.

For further information as to annuity rates to beneficiaries, write to:

WM. F. FRAZIER, Treasurer

The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

NAME _____

ADDRESS _____

DATE OF BIRTH _____